

sound Judgment judges to be the Doctrine of Scripture, may be safely believed, and is the Doctrine of the Reformation: As for my part I see our Wise Parliament sits now upon a new settlement of Government and Religion, and I will not resolve upon any Religion, until I see what it concludes. If Dr. *Stillingsfleet* be so zealous as to put in a good word for Paganism before that Religious Assembly, he may find Abbetors, and as the Parliament cherishes Dr. *Oates* for the extirpation of Popery, so it may cherish Dr. *Stillingsfleet* for the introduction of *Paganism*, and the erecting of Temples and Altars for *holy Jupiter his true and evermore blessed God*; and if he be successful in this undertaking, as for exchanging *Presbytery* for *Protestancy*, he was promoted to the Deanery of *St. Paul*, so by changing Christianity for *Paganism*, he may expect to be his *Holy Jupiters High Priest*, in *London Capitol*, and reign with him everlastingly in the other life, in case he believes there is another.

F I N I S.

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F I N I S.

301
THE
Black-Smith. 4

A
SERMON PREACHED
at *White-Hall* before the Kings most
excellent Majestie, the young
Prince, the Councell, &c. On *Loc-*
Sunday. 1606. and by com-
mandment put to
print.

Smith By
W. S. Doct. in Diuinitie Chaplaine to
his Majestie.



LONDON
Printed by *Ed. Allde* for *Martin*
Clarke. 1606.

66. 3632



TO
THE MOSTE

Puissant and moste mightie Monarch, our most dread and Soueraigne
Lord James by the grace of God, King
of greate Britaine, France and
Ireland, defender of the
Faith. &c.



Ay it please your
Maiesly to take a second
Suruey of this sillye Ser-
mon. When it was first
uttered, you did not one-
ly heare, but hearken, & incline your eare:
as it were with your gracious attention to

To the Kings

help out my bad elocution. Pittie so bad a voice should euer offer so great a wrong to the moste learned and iudicious eare of so good a King.

Howbeit, volenti non fit iniuria. And, if wee were not all deceiued, you were as willing to beare, as I could be unwilling to offer eyther this or any such iniurie to a person so sacred. But now I feare me, if it should please you to take it into your hands, it wil prooue but tapestry worke, fairer a farre off, then neare at hand.

The greate difference betweene diuine and humane wrightings. Of those the more we drinke, the more we may: the deeper the sweeter. Of these to sippe it is sufficient, *Gustata magis quam potata iuuant*. Howsoeuer it be, it was the commaundement of our moste Reuerend Metropolitan that I should put it in Print, which I would more willingly haue put to fire ere euer it saw light. But beeing as it is, if to this his pleasure it shall please your
Maiestie

moste excellent Maiestie.

Maiestie to adde your fauourable aspect,
 vnder the coniunction of two Planets so
 great, so gracious, I nothing doubt but
 the Blacke-Smith will thrive. If no vse
 else be made heereof, yet shall the world
 abroad, that thinkes there is nothing but
 gilding in the Court, heereby take notice
 of your exceeding patience, and my greate
 boldnesse, for the further imboldening of
 better Orators in this heauenly businesse:
 to thinke how great a God they serue, be-
 fore whome al the Gods of the earth throw
 downe their Scepters and yeelde that obe-
 dience, as best beseemes such subordinate
 Soueraignes, to the greate Lord Para-
 mount. Whose pleasure it is notwithstan-
 ding, that as wee come from him with all
 boldnesse, so we should stand before them,
 as his Leiutenants, with all reuerence.
 This was then my meaning, to reforme
 al, without offence to any. And if any thing
 were wanting in my duetie, sure I am it

To the King.

*was supplied by your goodnesse. The Lord
of heauen increase and multiplie these
beauenlye blessings vpon you and yours,
to your and our eternall comfort
in the Lord.*

Your Maiesties

**Moste humbly and intierly de-
voted Chaplaine:**

W. S.



Genere, virtute, doctrina Nobilif-
simo Domino H. Howardo Comiti North-
ampton: Baroni de Marnhil, Præcipuorum
s. Portuum Præfecto, ex illustri perisclidis
Ordine Equiti, & Jacobi Monarchæ poten-
tissimi Consiliario, fidelissimo æternam in Do mino
felicitatem.



Cientia duo sunt sensus, auris & o-
culus, aure non contentus hic Fa-
ber-ferrarius, oculorum sese offer-
re voluit iudicio. Pramonueram,
aures plerumq, hebetiores esse, oculos fere sem-
per acutiores; multũq, interesse in: r operationẽ
subito trāsitiuã, & opus ad diuturnitatem sta-
bile & permanens, nec oculis solum legentium,
sed et animis impressum. Sic enim usu euenire,
ut quæ primò oblectant intuitu, eadem obitum
si subierint quotidianum ilico deflorescant. Sic
cithorũ, licet iucundissimorũ, assiduitate gustus,
coloũ licet florentissimorum crebritate visus,
vocũ, licet suauissimarũ familiaritate fatiga-
tur auditus. Excepit ille, vocis nostræ sono, to-
noq, tã agresti, & ab sono multum de ipsius (sic
sibi adblanditur Rusticus) detractũ venustate.
Nam venerẽ iactat, nescio quã, proauam suam.
Itaque, qui antehac semper ab Aula refugere
solebat aspectu, nunc ea, quã dudum expertus
est, humanitate factus audacior (nescit enim e-
rabescere hic color faliginens) officinam sordi-
dam aspernari, nihil nisi Aulam Regiam cogi-
tare

tare, nihil aliud somniare videtur. Mirabar
qua spe fretus. Omnia peruestigans, tandem in-
tellexi ab Archiepiscopo Cantuariensi, Me-
tropolitano mihi multis nominibus colendissimo
inuitatum, ut typis ornatus typographicis redi-
ret denno. Huius imperio nō ausus oblectari di-
misi hominē. Sed ea conditione, ut cum Hovar-
dos omnes, genere & virtute Nobiles, tum Co-
mitē imprimis Northamptoniensem, Litera-
torum nobilissimum, nobilium literatissimum
meo nomine saluaret humiliter. Huius opera et
favore, bene si se gereret, aditum fore ad ipsum
Regē (quandoquidē ita voluit) faciliore. Mul-
ta insuper cumulavi. Sed quid multa? Hoc v-
num erat in mandatis precipuum, pede ut cum
claudicet altero proles vulcania, genu flexo se
submittat Aulice. Atque ita & claudicationis
regumentū, & Aulicationis argumētū non vul-
gare adepturū. Promisit Faber affabre se facturū
omnia. Sed quia rusticitaiē hominis inue-
teratā, nō ignoro at ergo insequor exploraturus
& quid agat, & quid patiatur. Faxit Deus fa-
vorem ut inueniat qui meretur flagrum. Sed
ego prater votum nihil iam amplius prestare
possum. Precor igitur deū immortalem ut hunc
homuncionē miserum favore qui dignetur suo,
favorem ipse Diuinum et hic assequatur am-
pliolem, & in cœlis amplissimum.

Illustrissimæ amplitudinis tuæ Studiofissimus

Guil. S.

The



THE *Black-smith.*

I. Samuel 13. 19.

Then there was no Smith found throughout all the land of Israel.



F all Scripture inspired from above be profitable to teach, to correct, to improve, and instruct (as 2. Tim. 3.) good for information & reformation, confirmation, & refutation, correction, & direction, life & learning, doctrine & manners: then needs there as I hope no Apologie, why I at this time, & in this place should specially make choice of this Text, as before so great a King to entreat of so base a subject: the *Smith* and

and the *Anuile*. Where all is good, and all as gold seuentimes refined, the choise of any cānot be amisse. For who can say this might be better, where all is best, & al suparlatiue? except it be paraduenture in respect of circumstāce of time, & persons. Now for the time, you see it is *Loe-Sunday*, & therefore me thinks this lowe subiect may best beseeme it. And for the persons heere present, they are speakers or hearers.

Howsoeuer this Theam may be thoght too base for so high an Auditorie, if it be well considered it may well be thought most fit for so base an Orator. *Tractent fabrilia fabri*. I knew none I might bee bolder with then the *Smith*. And if *Salomon* a King of that greatnes vouchsafed to write of the least of his fellow-creatures, euen from the Cæder to the shrub: and our heauenly *Salomon* with his own hands to create the *Smith*, and by his spirit to treat, as here, so els where of him: it shall not seem tedious or too base of our
gracious

gracious *Salomon* to vouchsafe to heare,
 where his god hath vouchsafed to speak.
 And I doe not doubt, but that the same
 God, that gaue water out of the flint, &
 honye out of the hard Rock, can also out
 of this dry Theame drawe the water of
 life, far more sweete then the honye, or
 honye combe. Vpon this presumption of
 his good grace, & your gracious paciẽce,
 I proceede to the further vnfolding of
 this present text, touching the want of a
Smith throughout all Israel, and the rea-
 son thereof. *Then there was no Smith to be
 found throughout all Israel,* (theres the
 want:) *For the Philistims said, least the He-
 brewes make them swords & speares:* there
 is the reason; and the reason of this rea-
 son, is in the premises of this Chapter,
 wherto if it please you to cast back your
 eyes, you shall see how *Saul* seeking by
 preposterous zeale to salue one fault
 with another, and by vnsanctified sacri-
 fice to please & appease his angry God,
 more deeply displeased. *In vitium ducit
 culpa*

culpa fugasi caret arte. For this his offence he was reprobued of *Samuel*, reiected of God, forsaken of his people, oppugned of his enemies; who now with 3. bands (a threefold cord not easily broken) had beset and beseeged him. (A perilous parenthesis) euen at such a time as hee was cleane disarmed, his Armour taken away, and his Armourers (the *Smiths*) remooued out of the land. *Miserima priuatio quæ omnem tollit ad habitum regresum.* Which killles the yong ones with the damme, and with one cracke, as it were, takes away all present possession, and future possibilitie. *Spem & rē.* And such was at this time the state of Israel, for want of a *Smith*. Which is here amplified, as you see, as by circumstance of time whē, & place where, so also the reason why. For had it bin of any other Artisan thē the *Smith*, their armorers; or at any other time, thē the time of armes and the day of battle; or in any one city of Israel; & not throughout Israel; or at the appoint-

appointment of their own king & his officers, vpon some generall weapon take the better to keep the in peace amongst themselves, & alleageance to their soueraigne, & not by inforcemēt of the Philistims their viter enemies, the more to affeeble & inthrall them: it had beene neither so grieuous for the to beare; nor so notorious for vs to heare; and hearing to obserue the enemies pollicie, their misery & Gods great mercy. Who hauing thus brought them into most imminent dāger, & vnauidable feare without any merit, or means of theirs wroght their deliuerāce. For so we shal see in the sequel of the story, where misery abounded, there mercy surper-abounded, and wheras in their miserie at the day of battle, they had in all the campe, against 3. bands of their enemies, all armed with all maner of weapons for offence, but 2. swords of defence: It so pleased God, those 2. were enow. *Ecce duo gladij*, but 2. swords for so many, & against so many: a word of extrem wāt. *satis est*, those 2 shal suffice

suffice a word of supreme mercy : & yet no greater mercy to them, then comfort to vs all, that haue such a God, as able to saue without meanes as with meanes; with a few, as with a multitude. For the foolishnes of God is wiser then men, & the weaknes of God is stronger then mé And therefore feare not thou worne of *Jacob*, thou hast euer, more with thee, the can be against thee. And thus much in general of the summe & substance of these words. Now if it please you more particularly, let vs examine them as they lie in order, and first of the circumstance of time as it is heere offered . *Then there was no Smith*; for so as yet we reade it: & though the originall may perhaps otherwise bee translated , yet hath it hitherto gone for current, & shall for me (being without the compasse of my commission, passe vncontroled. The rather at this time, for that the notation of the time designed in the first verse of this Chapter, hath wonderfully perplexed, if

if not plainly posed all the Cronologers that euer haue laboured in vnknitting this knot. Who seeking to set downe some certainty of time, and to giue the corollary, a *whē* to this *then*, haue indeed intrangled themselves and their Readers with greater incertainty. Infinit & endlesse at their coniectures, I will onelye touch some 3. or 4. of the likeliest and so leaue you to your choise. The words are these. *Saul now had bin King one yere, and he raigned two yeares in Israel.* If he now had reigned two yeares, how is he said to haue beene King but one yere? when this was done (*filius unius anni*) if but one yere King, how is it true, that he had raigned two yeares? 1. One saith, when he had beene King one yere full, *currente secundo* the second incomplete for so wright Kinges, the first day for a yere: Yet euen in the stile of Kinges, it cannot be justified, that he that is now in the second yere of his raigne, hath raigned two yeares. The second yere begins

begins as soone as the first is ended, but two yeeres are not to be reckoned, til the third yeere begin. 2. Another, seeing this shift will not serue, reads it thus: When *Saul* had been one yeare King of *Israel*, and then with a parenthesis, (for he reigned in all two yeres,) that is lawfully (as it were with a tricke of æquiuocation) before he was reiected of God, (as *Chap.* 16.) & yet we know that after \S he held the kingdom many yeres, beeing depriv'd by *Samuel* not of the present possession in himselfe, but of future succession in his offspring. The third would haue it thus, that he had been King *de iure* 2. yeares, but *de facto* one yeare, for so long onely had hee taken the state of a King vpon him: a wonder hee should bee so slowe, where others are so swift before they come at it. But this crosseth the plaine text of the 10. and 11. Chapters, and is againe crossed of the fourth opinion. For that cleane contrarie, imagins that though he had now been king

de facto 2. yeeres, yet *de iure* indeed hee had been but one yeere of that account, so soone hee began to degenerat from the nature and office of a King. So that it should seeme soone gotten : soone forgottē, lightly come by, lightly set by. Seeking for his Fathers asles, he stūbled on a kingdom before he knew what it meant, & we know the common saying, *Asperius nihil est humili cum surgit in altum*. Averse in Church and Common-wealth found commonly too true. And therefore God graunt vs alwaies Kings of this kingly race to sit vpon this Throne of great *Brittaine*. To play the King a-right, it is a thing not easily learn'd by nurture, except it be originally im-bred by nature. But for this point, it should seeme, as *Seneca* sayd of one that was counted an old man of many yeres. *Non ille tam diu vixit, sed tã diu fuit*, as one that had out-liued himselfe. so they thought of *Saul*, though he had now had a being in the kingdom for the space of two yeres,

B

yet

yet had he liued as King but one yeare. To be a King (say they) is not to eate & drink, disport, & play: But to manage the affairs of the estate with care & diligēce, & with an euer waking eye to sway the Scepter. *Sceptrū oculatū*. This should be his meat & drink, his sport and play.

To whome we answered, though these greater works of the law must specially be obserued, yet may not those lesser vterly be neglected. *Nā et hac quoq; fieri oportet*. These also are lawful, & necessary recreatiōs, though no ordinary or vsuall occupations. For I hope they are not of *Lactātius* mind, that thought the Hauke, the Houūd, the Hare & the Partrich (with such like) were things ordeined of God, rather to trie & exercise our abstinence, then feed our delights, As though that good God, that tempteth no mā, had inuēted so many creatures as temptations to insnare vs, & not as repasts to delight vs. As if he had made the world, as it is thought *Willam Cōqueror* made the new
For-

Forrest, not so much with the game thereof to disport himselfe, as with the laws and penalties to intangle the English Nation.

Surely this was neuer the meaning of our mercifull God and therefore in this poynt I must needs condemne *Laetantius* as a man more stoicall, thā the Stoicks themselves, for they said all things were made for man, and man for god, and therefore might by gods leave by man be vsed for his good, and gods glorie. But by no meanes to the dishonour of god, the hurt of others, the mispending of time, which as it ought in all men to be most pretious, so in publique persons of much more accompt, beeing much more accomptable.

These cautions obserued long may our Princes inioy those princelie harmles pleasures, so farre forth as it may bee without harme to others, hurt or hazard to themselves, hindrance to the state, and offence to god. God graunt

vs alwaies chaste *Hippolitus* chasing the wilde & sauage Beasts to that end ordained, rather than those beastly *Nimrods*, bloody and hungrie Hunters, that hunt after men with nets, seeking to pray vpon their neighbor-Nations, & homeborne Subiects: such as somtimes this land hath seen, we haue hard of vs, & others feele.

England was wont to be counted the Popes Assle. Now it hath long since cast both Fole and Rider, God grant it neuer be so ridden again. But so it should seem that *Saul* mistaking the subiects he found, for the Asses he sought, began to lay heauier burthens vpon them thā they were able to beare: and that might bee the cause they were so soone weary of him, and that they made so little reckoning and so short account of his raigne.

For as *Gregory* sayth of him, though hee were a man of great groath, higher than them all, and of many yeares, yet is hee reckoned but *Filius unius anni*. (So reade *Vatablus*, and the Chaldean

Para-

Paraphrase, & many more) *Illis solum annis regnasse dicitur, quibus innocens & humilis putabatur.* And therefore as there he addeth, in his Commentary vpon this verie place; *Illo solum tempore nos vixisse gaudeamus, quo innocenter & humiliter viximus. Nam quæ in vanitate consumuntur, quasi perditæ non memorantur.* Yet was not this the fault that is here most speciall and properly noted to haue been his ouerthrowe, but rather the sparing where God bid strike. *Crudelis & Stulta misericordia,* as *Samuel* tels him, and reseruing the fatlings vnto himselfe. *Dat veniæ coruis, vexat celsuræ columbas.* But because this note came but in by the way it shal draw me no further out of the way.

This may suffice to shew the diuers opinions of our distracted Chronologers; well it is with vs, that our faith is no way founded on these fond *Braughtonists*. *Iosephus Scaliger* the mender of times, and learnedst of them all, confesseth that of 2000. there are not two to

be found in one mind. And therefore wel
 may we maruel, not as of old, *Quod aru-
 pex aru spicem sed quod Chronologus chro-
 nologum videns aru absteineat.* They are
 not able to giue a *when* to this *then*.
 But for the matter it self, howsoeuer the
 time be vncertaine, yet that the State of
 Israel at this time was most milerable, it
 is most certain, & all for want of a *Smith*;
 which it may bee before they needed,
 they would neuer haue deemed. But *Ca-
 rendo magis quam fruendo.* It is the want,
 that shewes the worth of euerie thing;
 the full belly loathes hony, the thirstie
 soule wold wring water out of the flint.

If our wanton Professors were forced
 (as in former times) to run from East to
 West, to fetch the water of life through
 fire and water, with perill of life, were it
 out of the meanest Cisterne, they would
 swear they neuer drunke sweeter licor.
 Or if they were now driuen to seeke
 to the Philistims for a file to sharpen
 their Goads and Mattockes, as some-
 times

times the Hebrewes, and not long time since their Fore-fathers were glad, how glad would they bee of any peece of the Bible (neuer so meanelly translated) or any poore catechisme in their mother-tongue (neuer so plainly penned) to whet their zeales, and arme their soules against the day of Battell. Whereas now when their Smiths are multiplied, the armories enlarged, the Forges open, euerie Shop full fraught, euerie mans Gomer, that will vouchsafe to stoope and take it vp, either at home or the next doore filled with *Manna*; *Man-hu* what is this, but light bread? the hearing and reading of the word of God as a thing of nothing. Our Smiths vn-skilfull (except a few of our owne cut) our prayers vn-sanctified, our Sacraments superstitious, if not idolatrous; our Bibles no Bibles; so corruptly translated. If any one quirke can be found by all the caueing heads in the Land, away with all; tis all too light, so soone haue

haue we forgotten those daies of want, and so soone hath peace and plentie taught vs to wantonize. God grant this wantonnesse bring vs not backe to our former want. 7 hat therby wee may be taught, (which otherwise wee will not learne) to acknowledg howe great and vnspcakable are these blessings which we haue so long, & so vnworthily enioyed vnder our governors the Lords appointed, too too good for people so ingracious & ingratefull. But I feare mee whilest I follow too farre this circumstance of time, I shall haue the lesse time for that which most concernes the substance of our text, that is, the want of a *Smith*, & whereto I haue alreadie made my entrance, but no further, than I find the worth of the *Smith*, implied in the want of the *Smith*, and amplified by reason of the time (*when*) he was wanting.

Then there was no Smith, for so is *Charash*, I thinke of all translated, though in his originall and native signification

nificatiō it may stand as well for *faber lignarius*, as *ferrarius*, a Carpēter as a Smith, or any other labouring in the cunning fabrike or framing any such like mechanickall worke. Yet is it here agreed, as I take it, by the grand Iurie of all that haue been impanneled vpon this poynt, to signifie the Smith, the *Blacke-Smith*, who is indeed the roote and the stock of them all, another *Adam*, in whome were tythed all other mechanistes as yet vnborne. *No Smith in Israel?* No great losse; the lesse hammering, the lesse noyse, a base mechanist, the *Cyclops* of spring, and at the best, base *Vulcanes* broode.

What vse of the *Smith*, or what need of the Sonne of *Tubalcain*? What wisdomē can there be in him that fryeth in the fire, and keepeth the Forge? *Bona verba quæso. Noli quos singulos contempnis, eosdem vniuersos putare nihili.* For as *Saine Hierom* saith to *Leta*, *Non sunt ea contemnenda quasi parua sine quibus mag-*

na nequeunt consistere. Base is the foundation where the building is brauest. But we see in a great building of stone it is hard to moue, any one that is of the building, but it indāgers all. I say of the building, for that I know in most buildings there are many superfluties, for shew rather then for subltāce; such as may be spared without losse or dāger: & yet perhaps they set a face on it, as though al lay on their necks. Like the little Images, & Angels on the rooves of many churches, that bend their backs and browes, as though all the burthē lay on thē, where as indeed they are borne, they beare not at all. So surely in the politique buildings of states & kingdōms, many stones a loft, might easily be spared. Many warts and swellings in the body, rather diseases the parts of the body, that might be wel spared, and paired away. And hereby they may be tried whither they be parts integrall or essentiall, or meere superfluties. We see the poor *Black-Smith*, no sooner
gone

gone, but hee was missed, and his want found dangerous.

Would it be so think you, with a sight of lewd and idle professors that make a trade of sinne? as Tiplers, Tauerners, Pipers, Plaiers, Pandars, Marchants of needles wares: but aboue all those, scribling brokers, and their Maisters the Vsurers. The very Vermin of the earth; neuer made by God, but bred as mōsters of the error of nature, the corruption of the earth, or earthly mē, & corrupt māners: neuer in the Catalogue of those creatures that came vnder the Suruey (Gen. 1.) & being seen & allowed, receiued the sentence of approbatiō. But being of a latter brood, they were all once swept away with the flood, they neuer came within the Arke. But whē the flood fell, they rose vp, as other Vermin of the slime of the earth, & haue euer since held by intrusion. But the time will come when they will be cast out, with a *nescio vos*, away from mee, I know you not for any

ny of my creatures. In the meane time, it they will needs hang on like counterfeit *Gibeonites*, it were well they were v. sed in their kinde for bearing of burdēs, from which most commonly they are most exempt. Sure I am, of all the subjects in this land, there are no fitter subjects for Subsidies, tasks, & loanes, then they that make a professiō of lending & a gaine of their vncharitable charity, to the viter ruine of many yong Gentlemē, that come often times to their lands, before they come to their wits, or yeres of discretion. Assuredly, if those ranke vn. natural boughs were wel pruned & pared, the naturall branches might be the more spared, & grow the better. For of those that are naturall indeed, there is not one, but would and should be cherished euen frō the roote, be they neuer so meane. It was the error of the epicure, to thinke that the Gods were careful of the greater things only, & careles of the lesse sure I am, our God (the great God of heauen and earth) beholdes,

maintaines, supports, and protects the smallest with the greatest: the haire of our head, the sparrows of the aire, the lillies of the field, the grasse of the earth; so hath he appoynted that glorious carbūcle of the heauē his sun, to shine vpon his basest creatures, and the Sonne of rihteousnes his only begotten & dearly beloued, to die for the sins & saluation of the poorest soule: & the soule of man to inspire not only the hart, & the head and principall partes, but euen the least ioynt of the little finger. *Anima est tota in toto, & tota in qualibet parte*, as wholly in euery part as in the whole. Now kings and princes, they are as the soule in the body, the sun in the heauen, the gods of the earth, by whose sweet influence equally, yet proportionably is deriued from the circumference of their greatnes to the lowest of their subiects, the center of their grace both life & liuing, and therefore they no doubt in al their laws & consultations (wherein many things by many priuate persons vpon priuate respects, and

and partialities are cūningly caried) with an euen eie, will prouide, as well for the poor Artisan & such as liue all of the penny, as for the rich landlord & his farmer, that gaine by dearth, & raise their plenty out of others penury. *Sapiētis est*, saith the wise Orator, *sic curare uniuersam Rēp: ut nullam partem negligas*. It is wisdomē so to prouide for the whole kingdome, that no one part (though neuer so mean) may seeme neglected, much lesse any principall part, because lesse in number, of the rest contemned. For, how can the head say to the foot, or any part natural, I haue no need of thee? when as it is certain, he that treads on the toe, grieues the heart, and hee that trips at the heele, intends to bring the head to the ground. *S. Basil* in one of those sermons that he wrought against the couetous cormorāts, & cornuorants of his time, that oftē times droue the poor that had nothing els, to sell themselves or their children as deere as themselves to buy the refuse of their cornes the more to mollifie the hardnes of their hearts

harts, if any way it might be, sets before
thē a poore soule for meere need, in ex-
tream dearth driven to starue all, or sell
one of his childrē, & as it were with *Thy-*
estes to feed on his own flesh, transubstā-
tiated into a kind of course bread. Here-
vpon with heavy hart cōming home to
his wife, wils her, after some short & sor-
rowfull consultatiō to bring before him
all his children, that therby he might ad-
uise, which of thē al might best be spared
And beginning at the eldest, & with wa-
try eies beholding him, he cōsiders, that
he was the beginning of his strength and
excellency of his dignity. The first that e-
uer cald him father, by birth right of do-
ble honour, but in the market, of equall
price, & therefore not to be sold without
some losse. On the other side, the yongest
yet to yong for seruitude vnable for ser-
uice, & to himself as yet of least charge &
greatest comfort. The third like the Fa-
ther, the fourth the Mothers own child,
the fift the very expresse picture of the
Grādfather, who though he were gone,
might

might not so soone be forgotten, the sixt like to proue a souldier, the seauenth a scholler, & one of these (howsoeuer the world went) were like to be a staffe and stay of their old age. And so of all the rest (if he had neuer so many) he had none to spare.

Thus or to this effect, Saint *Basil.* & *S. Ambrose* hath the very like storye of a poore debtor, driuen by the hardnes of his creditors, either to part with one of his Children, as a Bond-slaue, by a certaine hower, or to yeald himself to bōds & prison. When he had considered the time expired, hee rather chose to goe himselfe then send any of his Children. Euen so I doubt not, euery kinde King, being *Pater patriæ*, the father of his cōuntry, & great Grandfather of all his people, if he were put to his choyse, which of all his children, the necssarie parts, & natural mēbers of his body politique he might best spare, whether Clergy, Comōns, or Nobles: or of the Cōmons; Artissas, Souldiours, or husbandmen: or of his

Artisans;

Artisans; Cookes, Taylors, Carpenters, or *Smiths*. Where all are necessarie, I thinke hee would finde it hard to spare any. Assuredly if any were wanting, it would seeme most needfull.

And so of diuers Kingdoms, though great difference, yet in the impartiall affection of his fatherly minde, all æqually prized. If any lesse dandled, perhaps it is the elder, as better able to goe alone, and shift for it selfe. It is the wisdom of our burrow English to respect the youngest that had most need, as wel as the eldest that hath most right. Yet not all to the eldest, nor al to the yōgest, but where all are children, to giue euery one his childes part, as well the *Black Smith* as the gold-Smith.

Howsoever golde bee more for ornament, sure wee are tis yron must serue for muniment and many good v-
ses in peace and war, In peace no questi-
on, in war it hath been some-times que-
stionable, but is now (as I take it) past all

controuerſie. For howſoeuer *Phillips* Aſſe hath gone verie farre, with ſome vendable Traitors, yet ſure it is, a little Spaniſh yron hath gone much further, inuading the mines of *India*, ſurpriſing the golden Aſſe, and bringing him and his people into extreame ſeruitude, and ſlauerie. But what need we roue ſo farre to ſhew the force of yron in conquering men, when as at home we may behold the might thereof, in throwing downe the mightie Okes and great woodes of England? So powerfull is yron, the bleſſing of *Aſſur*.

But what were yron without the yron *Smith*, by whole Arte and arme the ſtubborne mettell is to bee incountred, and made as plyable as wax, for euery good purpoſe?

So neceſſarie an Artisan, that the Epicure thought the world could neuer haue been made without a *Smith*; and it is the conceipt of *Hillarie* in his 18. Canon vpon *S. Mathew*, that if not God the
Crea;

The Back-Smith.

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Creator of the world, yet Christ the redeemer, was a Smith, and not a Carpenter, as is commonly thought, because by the wood of the Crosse hee was to repayre the world: a woddē reasō Sure it is if neither God the creator, nor God the redeemer were a *Smith*, yet the *Smith* by the heathē was made a God. On whom were faine to depend all the rest of their Gods. *Ceres* for Sythes, *Bacchus* for pruning knives, *Pan* for Sheepe-hookes, *Mars* for sword and Speare, and *Jupiter* him selfe for fearefull thunder-boltes.

If this bee fabulous, it hath his meaning, and without all fables, it is most true, that if neither the world were formed, nor the Church reformed, nor the Gods maintained by the *Smith*, yet could none of all these, long haue continued without the *Smith*. His Antiquitie shewes his necessitie. *Antiquiora sunt necessitatis inuenta quam voluptatibus*. Now we know that as the Logician amongst the Philosophers is counted &c

called *Instrumentum instrumentorum*, the instrument of instruments and hand of Philosophyc, so much more may the *Smith* be esteemed as the hand of all handicraftes whatsoever. And therefore if *Adonibezek* in cutting off the Thumbs of 70. Kings so greatly disabled them; there is no doubt but the Philistims in cutting off the hands of all Israel, viterly disarmed them. For what were the head for inuention, if there were not also an hand for execution?

Howbeit, this hand hath had not the prayse for inuenting it selfe, (if I may so say) and many other Arts and Sciences, out of it selfe. The cunning and sweet sounding musition (as *Iosephus* thinks, and diuers others) came out of the same Forge. And he that now so shines in euery corner, the Gold-Smith, or rather the gilding-Smith (for al's not gold that glisters) hee is but the yonger brother, howsoever he hath now gotten the start and out-stript his elder. It is but the cr-

ror, & blindnes of this old world in her
 dotage, to giue the brith-right to the yō-
 ger. Certaine it is, that golden age of
 the Primitiue world, had more golde
 and lesse gilding. As Pope *Boniface* said
 of the Church when it had woddē cha-
 lices, it had golden Priests. So sure I am,
 when in the worlde there were fewer
 Gold-smiths, there was more golden
 dealing. Then was the Temple full of
 gold, and all therein of pure gold, which
 now by a strange kinde of Alchymie is
 turned to lead, and lead to straw. But it
 may be *Corruptio vnius est generatio alte-
 rius*; though the Church goe downe dis-
 robed, and Church-robbers thriue, they
 are warmed with her fleeces and glister
 with her gold, And that makes so many
 golden patrons, leaden Churches, and
 woden Priests in so many parts of this
 Land. And can they meruaile when as
 there are so many that serue at the
 Altar, and starue at the Altar? that feede
 the flock, and are fleeced of the Wolfe:

Honos alit artes. If they wil allow but *Michaels* wages, they must bee content with *Michaels* priests. For we haue of al prices, Cruell *Pharoes*, that set vs to frie in the furnace, and send vs to seeke out strawe where we can get it, and yet finde fault with our task-masters if all bee not well, when as we are not allowed so much as should serue for necessity. But of necessitie I must leaue them, or rather reserue them awhile, for a place more proper; for this time this may suffice literally to haue spoken by way of explication of the *Black-Smith*. Now if it please you, morally a word or two by way of application, touching the Spirituall *Smith*; who labours no lesse in a Forge as painful by the hammer of the word, & fire of the spirit, to work (if it be possible) the hard heart of man, which in this yron age wherein we liue, is become as hard as any yron; nay as vtractable, and vnmalleable as the stones of the earth: the stony brood of *Ouids Deucalion*.

Bonaen-

Bonaventure vpon those words of God by the Prophet, where he promiset to take away their harts of stone, & instead thereof to giue them hearts of flesh, Nay Lord (saith hee) rather heartes of stone, then hearts of flesh. For when thy Sonne my sweete Sauour suffered, the Sunne was darkned, the earth trembled, the vaile rent, the graues opened, and the stones claue a sunder; onelye man, the fleshly heart of man, more hard then the stones, shewed neither sense nor sympathy. *Solus homo non cōparitur pro quo solo Christus patitur.* In the first of *Kings*. & 13. Chapter, at the voice of the man of God, the stones of the Altar went a sunder, the heart of *Ieroboam* no whit moued. When the heartes of men are growne so hard, had they not need of hammering? Surelye the worde of God it is the hammer, which he to this end hath put into our handes, onelye God graunt wee haue the art, and heart and courage to vse it aright. But as

Scan-

Scanderbee said of his enemies, that taking him captiue, had taken his sword from him: they had *Scanderbees* sword, but not his armes; so I feare me though wee haue the word, the sword, and the hammer of God, yet wee want the arme of God, & that authority which they were wont to take vnto the-selues that went on his message. Else what were hee in court or Countrey that should dare offend in any open and enormous sort, and we not dare to tell him of it? but per-like it is not now the fashion to set out sin in his colours, nor strike at impietie in the highest: thats *Scandalum Magnatum*, rude and barbarous, fitter for the forge, then the Princes pallace. Go preach thus in the countrey, but prophetic no more in this maner at *Bethel*, for it is the kings Court, and it is the kings Chappel.

Thus are you willing to sleepe and sinke in your sinnes, and haue no man awake you. If any man speake, hee must speake *Placencia*. Thats the cause, you haue

haue so many gold-smiths, and so much gilding. Wel I wot, we are by God and his Maiestie, called to this place, for another purpose; not with sweet words to salve the sores of *Zion*, nor with vntempered mortar to daube vp her breaches, nor to sowe soft pillowes vnder the elbowes of such as Sathan hath lulled asleepe in carnall securitie, but with the loude sounding trumpet to rouse and a raise the. And such I am sure hath God raised & set vnto you many a one. Your selues shall say, your hearts shall tel, and consciences shal testifie, that as you are of al sorts, you haue had of al sortes, if by any meanes possible we might winne any vnto God.

Nowe therefore take you heede, when as there is nothing wanting on Gods part, that you be not found waiting vnto your selues; that you reiect not the hammering of the *Blacke-Smith* because it is hard & harsh. Vse your gold-smiths for ornament of your houses,
your

your tables and cup-boards, and backes also, if your purse and place wil beare it: but for your soules, beware of gilding. It is as easie for vs, and perhaps for the present, more pleasing to you: but the time wil come, whē as you shal say, why euer had we pleasure in it? *Dulciora sunt vulnera corigentis, quam oscula blandientis.* O let the righteous rather reprocue me friēdly, but let not their precious balmes of smooching & flattery break my head and wound my soule. For that in the ende will bring but destruction. And therefore in the bowels of *Iesus Christ*, I beseech you, and in the name of the almighty God, I exhort & require you, as euer you thinke to answer it to him that sent vs, that with all mildnesse and meekenes, you receiue the word of exhortation, which is able to saue your soules, if onely you be willing with pleyable patience to submit your selues to those that are set ouer your. If you receiue them, it is for your owne good: If
their

their salues bee some-times sharpe, you shall finde them the more soueraigne if you abide them. If not, the greater their griefe. And if you grieue them, who shall glad you in your greatest discōfortures, but they that are grieved by you?

It is hard with the Patient, when through his impatiencie the Phisition is prouoked with teares to leaue him.

If they that watch ouer your soules, and must giue an account ther. of, bee driuen to doe it with griefe and sorrow, and not with ioy, it will bee little for your ioy, in that dreadfull day of the appearing of our Lorde *Iesus Christ*, whose Emaſſadours wee are, and your poore seruantes for his sake. At whose appointment we labour and trauell in this fierie Forge night and day, by continuall meditation, the trying of our soules, and endlesse reading, the wearinesse of our fleshe, to worke the fleshly heart of man, more hard than yron. *Neuer any Iron-Smith,*
with

with greater care, lesse consideration,
and more contempt.

For proo^e, I cite no other Text then
the threescore & fourteenth Canon of
this present Conuocation. In the ende
thereof, it is permitted to poore benefi-
ced men and Curats, not able to pro-
uide themselves long gownes, to goe in
short gowns of the fash'on aforesaid, the
meaning is plaine, priests-cloaks. I finde
no fault with the Canon (it is of necessi-
tie that we cut both coat and cloake ac-
cording to our cloth.) But I note the
miserie of the times wherein we liue.
They haue vsed vs as the King of *Ammō*
vsed *Dauids* Embassadors: 2. *Samuel*. 10.
they haue cut our garments off by the
hammes, & now that we wāt matter; we
must distinguish our selues by the ma-
ner of our garment, & that which comes
short of a long cloak, must be helped ou
with the name of a short gowne. This
hath precisig proceeded to circūcising
And wheras the Popish priests had th

super

superfluity of their haire shaued, we haue the substance taken from our beards; we are the right shauelings: wo worth such shauers. Let them chuse whether they will, the blessing of *Midas*, or the cutle of *Geh-zi* vpon them & theirs. But blessed be our gracious *David* and his posteritie that had pittie on our nakednesse, and prouided at length a counterpoise to their mort-maines.

So are the times altered; *Moses* was faine to cry hoe, & the Kings of former times by statutes of Mortmaine, to prouide they should giue no more to the Church. And was it not now high time to prouide on the contrary that they should take no more frō the Church? As that act of Parliament would be written in Letters of gold, to his eternall glory, that of himselfe hath done it. So should the rubrick of that canon be writtē with blood (the blood of the Church) to serue as a testimonie to God & the world as long as it shal indure, against thole sacrilegious

legious blood-suckers that cut off their impropriations & simoniacal improvements, haue not left so much as to couer our nakednesse, and their shame.

But I know their answer, some haue too much, & thats the cause that others haue too little. If they may bee admitted to vmpier the matter, they will finde enough for all, by taking from some and adding to others: Thus their fathers haue plaid the the eues, and now come they to compound the matter. Foure men passing ouer *New-market heath* were set vpon, 2. escaped with 2. hundred pounds apeece in their purse, the other 2. are robbed of all they haue: but see the honestie of those robbers; they wish them to goe after their fellowes and take of them an hundred pound a peece, and then al shall be equall. But with what equitie? or who made them iudges of this equalitie? You read the Story in *Xenophon*, how *Cirus* the yong prince was vsed. His master tooke two coates from

two men, the greater coate belonged to the lesser man, the lesser to the greater; and willing him to dispose them according to right: *Cyrus* gaue the greater coate to the greater, and the lesser to the other. Now though this were a point in the Prince of beleeving equitie, to fit every one according to his stature, yet was he reprov'd by his master, who told him in a case of decencie it had not bene amisse, but in a case of iustice, hee must giue every one his owne, be it little or much. That which we haue we hold as our owne, as we are able to iustifie by all good lawes both of God and man. And if they mislike so much of all popish practises, & stand so much indeed, as in shew they will seeme for the law of God, let them indeed renounce all popish impropriations, & allow vs as much and no more, for our part and portion, then wee can euict by Gods owne ordinance and appointment to be due vnto vs, and that is the tenth at least.

If

If they refuse this, (as hitherto they haue done) let them make what shewe and semblance they will of Religion or conscience, in restoring the depriv'd to their possessions, I shall hardly beleue them, but that they haue some other respect then outwardly they pretend. It may be, they thinke those yong Cubbes wil houle as the old W olues do : down with the Church, away with Byshopricks, what vse of Chathedral Churches, so many Prebends, so many Chaunters; but I hope if their Presbyteries were vp, they would desire their yong masters to make restitution. Between the designements of the Lay-puritane & Church-puritane, there was euer great ods, howsoever they seeme to looke one way, their ayming is not all at one ende. But sure I am, their meaning for the meanes is all alike, the ruine of the Church, the imbasing the ministry, decaying of learning, and exposing the Ministers to vtter contempt, as by others experience

ence it is too well knowne. And thus much of this.

The third point follows, the generalitie of this want, euen throughout all *Israel*. Then there was not a Smith to be found throughout all *Israel*. So powrefull were the precepts of the *Philistims*, they commanded and it tooke place, they spake the word and it was done, euen throughout the Land. A good resolution though in a bad matter, & fit for gouernours to vse, faire wordes (as he said) and straight Lawes, aduisedly published, and throughly executed; thats the life of the Law, which otherwise is but a dead Letter, & a leaden dagger in a painted sheath. Had the *Persians* been as aduised for inuention, as they were peremptorie for executiō of their Lawes; or were *England* as resolute for executiō, as it is absolute for constitution of all good orders and ordinances for church and cōmon-wealth; *England* and *Persia*, might be endles in
D their

their bounds, & eternall in their fame.

When *Ahab* had long travelled for *Naboaths* vine yard & could not compasse it; what saith *Iezabel*, art thou a King? & she said not much amisse for the generall, howsoever she erred in that perticular. Surely where these cōcurre, wise Laws, peremptorie Commanders, and due xecutioners, there is the state like to stand, & the Kingdome to flourish, euen from *Dan* to *Bersheba*, as *Corpus homaomerō*, no partie colored coat, without seam or rent, al of one cut, one colour, one God, one King, one religion, one discipline, vni- tie of faith & vniformitie of Ceremo- nie, without sect, Schisme, or Heresie.

In this body of ours, it cannot bee denied but that there haue bin diuers diuisions, & the diuisors haue bin specially three: the Papist, the Atheist, & the Puritane. The one impugning our doctrine, the other our Manners, the third our Discipline. The first,
most

moste perillous of the State Publike:
The second, no lesse pernicious
for priuate corruptions: The last,
most idley curious in pointes of least
importance, concerning neither life
nor learning; doctrine, nor manners;
yet so obstinately vrged, as though
they had sworne neuer to be satisfied,
though neuer so often and fully sa-
tisfied, by the King himselfe: (*Ex-
emplum sine exemplo*) his Nobles, By-
shops, Iudges, Clergie: by writing,
printing, conference, and all meanes
possible, or likely to giue satisfaction.
As no doubt they haue done to diuers
howsoeuer the rest (like busie flies oft
beaten off) still returne to light in the
selfe. same place, seeking to sucke out
matter where they finde none. And
by importunity to extort what by ar-
gument they could neuer euict. Yet
hath it beene greatlye meruailed by
many of their complices, that of these
three the last, and least enemies, (as is

thought euen of many good men) to God and the state, should bee the first that should feelee the edge of the law vnder this his Maiesties moste milde and easie gouernment: and so many Cannons let out and shot out against them and so few against others? To whome we answere, and that out of the Smithes Forge, it is not good to haue too many yros in fire at once. *Ad duo qui tendit non unum, nec duo prendit.* But if but one, why must this bee that one, that is hot enough, and hath more neede of water then fire?

In the first of *Linies Decades*, we read of a Combat appointed to end, and vmpier a great quarrell between two Nations, vndertaken by three *Horatij* against as many of the *Curiatij*.

Now in fortune of fight, it so fel out (as you know) that of the *Horatij* two were slaine, and then remained but one to three. Three to one he should be conquered. For as we say, *Ne Her-*

cules

The Black-Smith

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rules quidem contra duos. Hee had neede bee stronger then *Hercules* that should thinke himselfe strong enough for two. And therefore the young Gentleman went to it, *virtute non vi*, rather by fine fraud then plaine force. If there can be any finenes in running away, and not rather *Good lucke*, as *Demosthenes* left written on his Targe, when hee left the field, and betooke himselfe to his heeles. But so fled *Horatius*, as it shold seeme, that he had *animū reuertendi*. He fled for a vantage: for by this meanes, he drew his enemies the combatants to follow the flight. And whē he espied any one before his fellows, he suddenly turned & dispatched him, and so singling out these three bretherē one after another, hee easilye conquered each of them, whereas against them, all at once, hee could neuer haue had any hope to preuaile.

The bawen when the band is bro-

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ken

ken, sticke by stick is easlye knapt asunder. You see the similitude, and the reddition is not obscure. Of our three *Horatij* two are gon not cōquered by the *Curiatij*, (mauger all the might & spight of hel it selfe, of *Rome*, it selfe) bul transported by God from this militant Church to that tryumphant *Hierusalem*. The third remains for whome no doubt remains the victorie on earth, and tryumph in the heauens, which neuer shall haue end. But during the fight if hee seeme to flie, or giue a foote, let him take heed that followes fastest. In the second of *Samuel* and second Chapter, if *Asahel* had not beene so swift of foote, and so eager in pursuite to out-runne his fellowes, he had not run so hastely on his owne death. And so surely, if these men, more furious then *Nimshi*, more swift the *Asahel* to out-run themselves, their Soueraign & his lawes, could haue bin intreated eyther finally to desist, or at least

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least for a while to haue turned aside to the right hand, or the left, or to haue diuerted the heate of their zeale, & edge if their pennies against papist or atheist; as they haue escaped with their liues, so might they in all likelyhood haue kept their liuings.

Of the which they are now some few of them most iustly depriued. I dare say with greater grieve to vs all, then eyther losse to themselues, or hazard to the Church. Howsoeuer it hath bin formerly giuen out, that if they were silenced, the Church might soone shutte vp her Shop windowes. There would not bee a *Smith* left in all our Israel that could skill indeede of the right hammering, and handling of the word of God: yet I hope matters will be so handled, that if they all stand out, they shall not bee much missed. God wee knowe, is able of stones to rayse vp those that shall serue his turne, if men should sayle, or vppon euery tryfling discontent.

discontentment, so wilfullye abandoned that sacred vocation whereunto they are by so manye bondes so strictly obliged. And without any such miraculous worke, (if it please him to afford but his wonted graces to the two Vniuersities) I nothing doubt, but from time to time, they shall be able to supplie more sufficient Ministers, then all their complices will bee content to allowe sufficient liuings.

And now that they are thus dealt with by Law, we all expect that the like order, or rather much more sharpe and strict bee taken, as for the Atheist, so speciallye for the Papist. Else must we needes confesse, *Reduuiam curauimus, Capiti cum mederi debuissimus*. But I hope they shall, ere it bee long, haue iust occasion to thinke and speake otherwise; when they shall see their Swordes and Speares, and Smithes, their Armour and Armorers, their Priestes and Iesuites and cunning seducers

ducers, with all their Syren-Songes, their Bookes, Pamphlets and Printers, and all meanes and ministers thereto tending, cleane cut off by the Sworde of Iustice, and the lawes of the land. A moste iust & necessarie weapon-taken to keepe them frō hurting themselues, and others, as children and mad-men.

That it will be so, I make no doubt that it should be so, I seeke no other arguments against thē, then their owne practise against vs. & *Bellarmines* owne proofes in his third booke, *de Laicis*, & 20. chapter for the abolishing of all heretical books. For I wil not presse that which followes in the next chapter for the burning of Heretikes. Howbeit wel we know, & they must needs acknowledge (if their case and cause were equal) better kill then be killed. If they will needs threaten, they may perhaps prouoke others to begin. I will inuert the olde saying, *Pereant omnes potius quam pereat vnus*; For is not hee alone

lone worth many thousands, on whom
so many thousands do depend?

○ Surely, it is high time to take
the peace of them all, and binde them
to their good abearing, when as so o-
penly and presumptuously they shall
dare to threaten the disturbance of our
peace, and destruction of the chiefe Pil-
lers and preseruers thereof: whome
the Lord in mercy long preserue. But
for this point, if wee had no other
Schoolemaisters, wee neede no other
then these *Philistims* a people in their
generation wise enough to set vs to
Schoole.

And so I passe to the fourth and last
part, the reason why they remooued
the Armourers, (and that was) least
againethey should renewe their Ar-
mour. For so they sayde: *Least the
Hebrewes make them Swords & speares.*

The dint of the Sworde, and
push of the Pike; two sorts of wea-
pons very powrefull, especially in
those

those dayes, for offence or defence;
Comminus or *Eminus*, farre, or neere.
 But this was (as it should seeme) in the
 worldes child-hood, the infant-age
 of hell, and hellish Smiths, but No-
 uices as yet, and Prentises in their
 Trade: they had not as yet proceeded
 masters of their craft.

Anon after, in *Salomon* his time we
 read of a generation, whose teethe
 were Swordes, and their iawes as
 Kniues. Whole off-spring, heere a-
 amōgst vs (the cursed off-spring of the
Anakims) haue bent their tongues like
 Booes, and shotte out their wordes
 like arrowes, sharpe, and swift, and
 full of poyson, euen as high as the
 heauen, and as farre as from one ende
 of the world to the other. Sure I am,
 at one flight from *Rome* to *England*,
 haue flown their firey thunder-bolts.

These men not content with
 dagger, dagge, and poison for their
 priuie plots, (which God for hea-
 uen

uen so oftē hath detested & deieted)
 nor with swords, and speares, Gunnes
 and Cannons, for open Rebellion,
 (which God in mercie so many yeres
 hath stayed in this Land) but as hee
 speaketh of the Greekish Stratageme,
Instar montis æquum; they had deu-
 sed a Cannon as big as an huge bigge
 house, full rammed and charged with
 a store-house of powder, to the which
 if all the fire of hell and Purgatorie
 could haue lent & sent but one spark,
 we had all beene consumed. Won-
 der it was not set on fire, with the sul-
 phureous blast of their hellish breath.
 Then there was a deale of dead pow-
 der (so it pleased God) without fire;
 since, that a false fire (the Lorde bee
 thanked) without powder. If the one
 affrighted vs, & the other amazed vs
 being both but a fallax, (God graunt
 they alwayes so deceiue, and wee be
 neuer worle deceiued) but if they had
 argued indeed a *Diuisio ad Coniuncta*,
 putting

putting fire to powder, or powder to fire, where then had we beene? Surely, they had swallowed vs vp quicke, or sent vs vp quicke to the heauens, at least our soules. Howsoeuer our bodies hauing accompaigned the as high as they could, had descended again to the foote of the mountaine; and there (as *Abrahams* seruants) expected their returne, or wayted for the time when they should be called vp vnto the, neuer againe to be disscuered: but for the present, they had been most lamentablye deuorced, had not the Lorde beene on our side, (then might *Israel* say, now & euer may *Israel* sing) *Had not the Lord himselfe beene on our side when men rose vp against vs.* May I call them men, being in the shape of men, more then deuils incarnate? then beware of men as saith our Sauour. *Homo homini Lupus*, Mā to man is become a wolfe, a beare, a lyō, a leopard, a tygre, a deuil. Not all those strange mixtures

mixtures of so many beasts in *Daniels* Prophetic able to expresse the thousandth part of those beastly minds. *But praised be the Lord, who hath not giue vs over for a praye to the teeth of those cursed Cannibals,* who seeing they cannot satiate their mawes with the blood of *Christ*, in their vnbloody Sacrament, haue sought to ingorge & imbrowe the selues with the blood of Seruants, for no other cause or quartel in the world, the that they are his seruants. True it is, they cannot say worse of vs, then we thinke on our selues; our sins we confesse haue deserved such a punishment, but thogh wee for our sinnes are most worthy to suffer it, yet are they of all men most vnworthy to inflict it. I dare be bold to giue the Challenge, let him that is guiltles amongst them, (I except not the holy of holiest) throwe the first stone, or put fire to the powder.

But Lorde if it bee thy will according to our deserts to plague and punish

punish vs, let it bee thy pleasure to
take the rodde into thine owne hands.

*Liceat perituro viribus ignis igne
perire tuo, clademque auctore leuare.*

For why shouldst thou sell vs into
the hands of these vncircumcised *Phi-
listims*, that will neuer therefore bee
thankfull vnto thee, but giue thine
honour vnto stockes and stones, and
sacrifice thy praise to the Shrines of
the dead? whereas thou knowest all
our helpe standeth in thy Name on-
ly. Thou onely art our God, thou
onely art our Creator, our Sauour
our Redeemer, and onely Protector.

By thy meanes onely wee acknow-
ledge our soule is escaped, as a bird
out of the snare; past danger (as wee
hope) but not past feare. And there-
fore no meruaile though wee start at
every bush, although we see the snare
is broken, wee are escaped, and they
are fallen into the pit, they prepared for
vs. O so let thine enemies perish, O

Lord

Lord, so let them all that plowe iniquitie, and sowe affliction, reape the same. But let thy mightie hand bee still at hand against them all, to defend and protect our King, our Queene, our Prince, their Off-spring Counsell, Clergie, Nobles; Commons; and all their Realmes and Kingdomes, that in sinceritie & truth still call vpon thy name.

So shall we thy people, and sheepe of thy pasture (thus preserved from blood and slaughter) sing alwaye unto thee the Blessed Trinitie - three persons and one God, all honour, laude, and glory, now and for euer.

Amen; Amen.

And there

is made now

FINIS

yea but, lookeb eie now

yea but, lookeb eie now

O, to let thing

Lord

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Deut. 32. 7. *Remember the old days, think upon every Ge-
neration: ask thy Father, and he will declare to thee; thy
Elders, and they will tell thee.*

L O N D O N,

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burn*, 1686. With Permission.